

THE NEW UNITY

For Good Citizenship, Good Literature; and Freedom, Fellowship and Character in Religion.

OLD SERIES. VOL. 34.

CHICAGO, MAY 21, 1896.

NEW SERIES, VOL. 3.

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*All day we built a shrine for each—
A shrine of rock for every one—
Nor paused we, till in the westering sun
We sate together on the beach
To sing, because our task was done;
When lo! what shouts and merry songs!
What laughter all the distance stirs!
What raft comes loaded with its throngs
Of gentle islanders?
"The isles are just at hand," they cried;
"Like cloudlets faint at even sleeping,
Our temple gates are opened wide,
Our olive groves thick shade are keeping
For the lucid shapes you bring," they cried.
Oh, then we awoke with sudden start
From our deep dream; we knew, too late,
How bare the rock, how desolate,
To which we had flung our precious freight:
Yet we called out, "Depart!
Our gifts, once given, must here abide;
Our work is done; we have no heart
To mar our work, though vain," we cried.
"Song in Paracelsus"—Browning.*

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THE NEW UNITY

VOLUME III.

THURSDAY, MAY 21, 1896.

NUMBER 12.



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

*New voices come to me where'er I roam;
My heart, too, widens with its widening home:
The former songs seem little; yet no more
Can soul, hand, voice, with interchanging lore,
Tell what the earth is saying unto me:
The secret is too great.* —George Eliot.

In the city of Sidney, Australia, the common council impose a five dollar fine upon any person caught spitting upon any floors of public buildings. What a revenue this would bring to the United States, but it would be a fruitless law against a loathesome practice. To contemplate either the disease or the proposed remedy makes one feel discouraged.

The first response to our appeal for the Helen Heath Fresh Air Fund comes from Decorah, Ia., from C. J. Weiser and his mother, a draft of seven dollars, which will secure to some overworked woman a fortnight in the country. Our correspondent adds, "This work is most commendable and should be carried to a successful end. May this mite begin the good work." Further contributions will be acknowledged in our announcement department.

If exchanges are to be trusted, the educational bill, now before the English Parliament, is a sad illustration of nature's habit of reversion to a lower type. Only teachers who are members of the Church of England, according to this new law, are eligible to positions in the board schools, and then religion is to be taught officially. An exchange says that "the Catholic priests are joining issue with the Church of England clergymen in sustaining this movement." It is ecclesiasticism vs. progress, bigotry vs. religion.

Arbor day is an invention of prairie-land, born out of economic considerations. But it will surely pass into a holy day and become a festival of religion, for anyone who causes a tree to grow becomes a continua-

tion of God's creative finger. He makes a spot where some homeless child of God may find rest and shelter. Every honeysuckle vine trained brings paradise nearer. Every pansy planted tells for decency. There is a reforming power in the garden. It is the best temperance teacher. Perhaps the best temperance organizations to-day are the horticulture societies. While the saloon-keeper, with some sunny memories from over the sea, garlands his windows with flowers and embowers his walls with foliage and singing birds, and the church across the way is draped in theological gloom, and asks its devotees to sit in the dim religious light between grim walls, the saloon stands the best chance of winning the soul.

The roses of thought and the lilies of feeling, trees planted in the spirit garden, the spade that turns up the soil of the human soul, the pruning hook that lops off the wayward sports of passion, letting the legitimate yearnings of the soul receive all the sap that courses through its life—these represent that higher gardening which presses itself upon us by the analogies of spring-time. The gardener must not be in a hurry. So must not we be. But the gardener must not cease his vigilance, else weeds check the corn and brambles kill the vine. So must we be diligent. The gardener must sow in faith and prune in trust. So must we plant and water and train and wait for that which we never will see. The boy must pick the apples from the tree the grandfather planted, so our children's children will sit in the shade of the holy elm of character which we planted in the chill of the early spring and watered in the torrid heats of mid-summer and died while it was yet a puny slip.

It is no longer a mystery why the Rev. Florence Kollock cannot continue her most successful and interesting work in connection with "The Everyday Church" of Boston. The *Christian Leader* announces the reason as being "a previous engagement." This engagement interests first our fellow worker, Rev. Joseph H. Crooker of Helena, Mont., but afterwards all the friends who know him and Miss Kollock, and they are many. About the time our readers see this note the happy union will be declared, which will not only augment the personal happiness of two good ministers, but increase their potency and widely extend their influence. THE NEW UNITY rejoices in this unique testimony that the Unitarian and Universalist ministries are coming together and it further demonstrates the truth we have often urged, that where sympathy and love abound, the difference of names is trifling, and one name is readily abandoned for the other. In extending our congratulations we also express the hope that such unions may happen more often.

The following "Second Letter" from the Central Committee of the Brahma-Somaj Mission Fund is so in line with THE NEW UNITY's hope and mission that we

gladly print it in full with another editorial appeal for thoughtful consideration of the proposition at the hands of our readers. "Foreign missions" are not to be dismissed on account of false methods or misapplied funds. An exchange of wisdom and transference of light is not only the necessity but the duty of civilized man. To be interested in the work of Mr. Nagarkar, to see his monthly journal, is a means of education and spiritual development to those who are at this end of the line. It is good to help any good thing and thereby forget our own needs and become accustomed to our own limitations.

Some time ago we addressed a letter to friends of Mr. B. B. Nagarkar, suggesting contributions toward the support of the mission which Mr. Nagarkar has recently established in Bombay, India. Since then some of these friends have kindly responded, but others there are from whom we have as yet heard nothing.

We do not take this silence as an indication of indifference, nor do we imagine that it signifies an unwillingness to "lend a helping hand;" but we are persuaded that in some cases a press of local affairs has for the time put aside this question, and possibly with others, the thought that "there was no hurry" has caused our letter to be pigeon-holed for the present.

If we are correct in our surmises will you kindly forward, as early as convenient, your contribution toward a cause which we believe you fully indorse.

It has also occurred to us that possibly some may not wish to subscribe for the future. To those we would say, please do not allow your present assistance to be withheld on account of the reference made to future payments. If you can subscribe for the future as well as the present, we shall be grateful; if only for the present, it will be fully appreciated.

Mr. Nagarkar has very feelingly acknowledged subscriptions thus far sent him, and from all indications we are convinced the funds are put to the very best possible use. Mr. Nagarkar informs us he will take pleasure in forwarding *Harmony* (his monthly theistic journal) for one year to all those contributing one dollar or more.

Address all correspondence to our secretary.

Awaiting your kind favor, we are,

Yours respectfully,

Rockford, Ill., May 1, 1896.

CENTRAL COMMITTEE.
Per A. S. Ruhl, Sec'y.

Charles F. Bradley.

Rev. Charles F. Bradley, for nine years minister of the Second Congregational Society (Unitarian) in Quincy, Ill., died at his home in that city May 7. For some months he had been in failing health and had not been able to occupy his pulpit since February. With friends he went South in search of renewed strength, but three weeks after his return the end came. The funeral services were held in the church on Sunday morning at 9 o'clock. The flowers were beautiful in their profusion and tasteful arrangement. The occasion was noteworthy for its representative character, both as to the congregation and those taking part. Upon the vacant chair of the minister hung a wreath of flowers. On the platform were Mr. Hosmer of St. Louis, a former minister of the society, who was given charge of the service, and the following clergymen of the city: Rabbi Eppstein, Mr. Dana of the Congregational Church, Dr. Emery of the same fellowship, and Father Brennan, a young priest of one of the Catholic churches, all of whom bore part in the services. This participation was a voluntary tribute on their part and was gratefully accepted. It was itself an object lesson in "the greatest thing in the world." From beginning to end the service seemed an unstudied expression of what is deepest in our common nature and of sincere regard for the man that had so

far illustrated this in character and life. The music, under the chorister of the church, Mr. Parker, was in keeping with the occasion, which will be long remembered by all who were present. The body was taken to St. Louis for cremation, in accordance with the wish of the deceased.

Mr. Bradley was less widely known in our western field than he would have been but for his limited physical strength and health, which confined him largely to his local work. His opening sermon before the Western Unitarian Conference, at its annual meeting in 1889, was an introduction that won many to him and has made them wish ever since that he might bear a more active part with them in the wider field. We give to our readers the tribute of one of his congregation who knew and appreciated him, taken from *The Sunday Optic* (Quincy) of the day of the funeral:

"Mr. Bradley was a remarkable instance of the domination of the intellectual and spiritual over the material. In him the frailest of bodies bore a great and tender heart and a mighty brain. He had a most profound grasp on modern philosophy. The new world of Darwin and Spencer was all his own because he had thought it all out for himself on their lines, stopping not short of their farthest verge. One of the many remarkable papers read by him before Unity Club, on "The Evolution of Religion," is worthy to stand beside any presentation of the subject by the most famous writers. Without any of the graces of oratory he had the preacher's power to clothe the grandest thoughts in worthy imagery. But in another direction he was yet stronger than in his power of thought and expression, and this was in his absolute intellectual and spiritual integrity. He had no pulpit concealments. He gave his hearers his completest thought. Reverentially and tenderly but relentlessly he brushed away old traditions, no matter how hallowed, and by an unswerving example taught men the supreme importance of being honest with themselves.

"Personally he was to all the simplest, most homelike and approachable of men, but it was reserved to those who knew him most intimately and those who came close to him when their own hearts were fullest, either with joy or sorrow, to know the real tenderness and helpfulness of his nature, and to sound the full depth of his appreciation of the beautiful in nature, in life and death.

"Burdened with a constant sense of the limitations and difficulties which beset his fellow-men, and anxious beyond his strength to bring them the uplift which to his mind only increased knowledge could give, his great and incessant thought in their behalf shattered his frail body, and at the early age of fifty-six he passes within the veil."

The Western Unitarian Conference.

In our Liberal Field notes will be found the official reports of the meetings of the above society, held at All Souls Church, Chicago, last week. From these the careful reader will be able to judge somewhat of the quality and temper of the meetings. The meetings were well attended throughout. The interest was close and the social atmosphere genial. Some ninety-five delegates, representing about thirty-one societies, were present. Of the forty-two ministers which were seen, and most of them heard, at the conference, in one way or another, twenty-one were pastors of Unitarian churches, two Unitarian ministers, officially connected, not settled over parishes; three visiting Unitarian ministers; seven pastors of Independent societies; eight Universalist ministers and one Jewish rabbi. It was not a great thought conference. It was not aimed to

be such. With the exception of the opening sermon, the noble spirit, profound thought and literary brightness of which our readers must have felt as they read it in our last week's issue, there was no great utterance to be remembered. The problems handled came within the most rigid interpretation of the word "practical." The discussions turned on questions of the "how" rather than the "what." How to organize missionary work; how to raise money; how to teach children; how to keep our boys and girls in the church; how to organize young people's unions; all of them important questions, all of them effectively handled and earnestly discussed, but all of them symptomatic of what Mr. Lord of St. Paul characterized in one of his addresses, as "Coming into self consciousness," a dangerous phase of individual, church, or national life. There was a studied attempt to keep the conference to "Unitarian" business and the "Unitarian" name. The questions which laid heaviest on the heart of the conference were the questions which the administration was not most anxious to have discussed. Mrs. Woolley the first afternoon, in the introduction of her address on "How can the work of the Western Unitarian Conference be furthered by co-operation with the Liberal Congress," said it was a question which many did not desire to have discussed. An opportunity was given for the discussion of the two previous topics, "The relation of the conference to the local conferences and to the A. U. A.," but no one cared to discuss these. The interest was centered upon Mrs. Woolley's topic, and in point of prophetic insight, as well as spiritual exaltation, we think the conference reached its high water mark in Mrs. Woolley's address. She recognized in the deep unrest found in all the churches the waning interest in the mechanism of denominations, the Unitarian included, indications of a fusion of sympathies on humanitarian lines, great prophetic intimations of something larger, better, profounder, lying in the future, than any denominational name or spirit can adequately represent or fittingly meet to-day. She pled for patience, but she also pled for courage, and the discussions that followed, the atmosphere that pervaded the entire meetings showed a pathetic halting, a sincere wavering, an unconscious hesitation concerning these immediately pending problems which are felt in every community. The church carpentering necessary and justifiable, did not atone for the absence of an adequate recognition of the cry of humanity that comes up from the farmers' field, the mechanics' workshop, the marts of trade, the college library and laboratory for a church of humanity dedicated to the wants of this world, a church that recognizes, as Washington Gladden has well said, "that it is more incumbent upon it to join hands with all other churches in its neighborhood in doing the work of the neighborhood than to join with other societies more or less remote in the propagation of its name and its special theological characteristics."

We desire to be just and loving in our characterization of this meeting. If we are right, the silence of the spirit, the absence of the glad abandon of prayer is explained. But the conference applied itself heroically to its grim tasks. High standards of integrity and

consecration were manifested in its financial efforts. Most of the money paid during the last year for the liquidation of the unfortunate debt of the preceding year had been, as we think, wrongfully applied to meet the current expenses of this year. But the conference, once more, instead of doing the easiest thing in finances, did the hardest thing because it was the right thing. It preserved the integrity of its funds and faced with nerve the obligation of the future. If the figures can be relied upon, \$1,800 out of the \$2,300 necessary to keep financial faith during the coming year was guaranteed and the delegates separated in good cheer to face the hard tasks of fitting "Unitarianism" and "Unitarian" churches into the liberal and religious inspirations and necessities of the West. If this thing cannot be done it will not be because the devoted circle of those who hold the destiny of the Western Conference in its hands will not give to the task their sincere efforts and ungrudging work.

We are well aware that these "ifs" will be painful to many of our Unitarian readers; indeed, there was a manifest discontent, if not distrust, of the service of THE NEW UNITY in this cause and a desire, on the part of some, to install at once a new paper to be known, perhaps, as *The Western Unitarian* and published in Chicago. To such of our readers as sympathize with this desire we say, as we have already tried to say to those in authority, "if the paper is started we will recognize it as a co-laborer, and will do what we can to work with it in the interest of what seems to us the common cause." But it forces the antithesis of a "Unitarian" vs. the Liberal Congress cause, rather than the synthesis which we still maintain is the true one, the "Unitarian" and the Liberal Congress cause, the one a department of the other, a branch of the greater stream and our first devotion and highest effort is, of course, with the larger stream. The Western Unitarian Conference finds itself once more at the parting of the ways. Will it take counsel of the priest or of the prophet, using both words in their highest and truest sense? The priest has had his legitimate place in the world. He has it now. Last week's meetings demonstrated the priestly spirit at its best. It will ripen again into the prophetic spirit and avoid the mistake of those for whom Browning sang "The sad rhyme of the men who clung to their first fault." They will break up once more and abandon the beach which tempts them to rest over "a task done" and push out and on to the wider temple gates that invite them. These temple gates of the future none of us are yet fitted for, none of us are equal to the quest, all of us are groping, not simply the Unitarians and the Universalists, the Jews and Independents, but that larger throng represented by what we call "the liberal Orthodox movement;" they, too, are trying to discriminate between the profound verities and traditions of religion and the doctrinal expressions of the same, which must be modified by the growing thought and widening experience of mankind. THE NEW UNITY invites contributions, criticisms, co-operations and oppositions from Unitarians as well as others in the interests of this higher quest.

We cannot close this word of the conference without

alluding to the happy amenities and inspiring heart cheer that came to us through the visiting brethren from the East, Brothers Horton and Van Ness, whose words were so welcome, ever cheering, inspiring and fraternal; and the happy episode when the genial bridegroom from the Pacific Coast, the newly married Wendte, smiled in on us and spoke his word of happy reminiscence and hopeful prophecy; the presence at all our sessions of the brave pastor of the People's Church of Sterling, our Brother Baker, who, with both feet gone, found willing transportation on other people's feet, and who showed how independent is heart of legs; the sanctifying touch of sorrow in the thought of the prophet soul, the most in-seeing man of the Western Conference so recently gone from us, Charles F. Bradley; the three dinners in the Mexicana basement across the way; the altogether pleasant social reunion on Thursday night at which there were high notes of fellowship and prophecy pleasantly struck by Independent, Universalist, Jew and Unitarian, for Mr. Horton, Miss Bartlett, Dr. Carus, Mr. Gregory, Mr. Stolz, Mr. Lord and Mr. Judy were heard. Altogether the Conference was one more contribution to the sacred solvent which some time, in God's own good time, will precipitate in a divine crystallization. In this common hope we find the full fellowship and unbroken comradeship. Let all hoppers take hold of hands and work together when they can, separately when they must, remembering that in either case, the ultimate destiny, the blessed doom, is altogetherness.

The Orchard Path.

"So you're bound to go to the city? You're tired to death of the farm?
'Big enough to look after yourself,' an' you're not afraid of harm? Ah, that's the way that you all go! The same old story you tell,— Sit down for a minute, daughter. Let's talk it all over well.

"Dear, don't you think I know it? I've lived it many a year! This starving of mind and spirit, this grinding of farm work drear; Wearing out of the muscle, an' rusting out of the brain; Working your very heart out for a little handful of gain!

"Daughter, I know the struggle, from first to last, the whole; How it hurts to crucify longings, how it aches to cramp the soul! But we've got air and sunshine, the fields, an' the stars at night, An' a shelf of books in the cupboard for the hour when the lamp's a-light.

"Say you go to the city—what can you really do? A trifle of clumsy sewing, can scrub and bake and stew. You've not the learning for teaching; you could, maybe, 'stand in a store' From dawn to dark, with an aching back an' ankles swollen an' sore.

"That's all that there is before you, unless, like your uncle's Belle, You ran away 'ith the circus (an' her end you know right well). After the raising I gave you you'd hardly go on the stage; You might serve hash in a restyrant for a pitiful mite of wage.

"Drudging all day in the basement, and sleeping under the roof; Pain and wrong at your elbow, but happiness keeping aloof; Deceit hid under fair-seeming, sin stalking free in the street;— Girl, if you go to the city, that's what you're bound to meet.

"By some one wiser than we are, remember, folks' bounds are set. Look into what lies 'round you, an' see what good you can get. There in the crowded city, with its din and hurry and strife, They're just so busy 'ith living, they can't learn the meaning of life.

"Here under the stars at milking-time, an' out on the fresh green sod, We get to know more of life's meaning, and somehow seem closer to God. You'd miss the air and the sunshine, and the orchard trees a-flower, You'd miss the scent of the clover fields, and the hush of the twilight hour.

* * * * *
"Shining and white and broad it runs, to the city, that National Road; Seems always, like that one in Scripture, leading to sin's abode; And yon little track through the briers, that runs to the orchard gate, Like the thorn-set narrow pathway at whose end the angels wait.

"Ike's turned off in the orchard; closer the whistling lies. The glare of that dusty, sunny pike is like a pain in my eyes. Brief as the blaze of autumn leaves is ever a true love's wrath. There's a gleam of pink through the briers. Thank God! She's taken the orchard path."

Alice Williams Brotherton in "Poems of the Farm."

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

The Traveler's Song of Home.

Far beyond the Western sea,
Native land, I long for thee!
Where my loved ones wait for me!—
Wait for me at home!

Soon my days of wandering o'er,
I shall tread the well-known shore,
Tread its sacred soil once more!—
Sacred soil of home!

Blessed land where souls are free!
Holy land of liberty!
Land of lofty destiny!
Hail to thee, my home!

Nowhere skies are half so clear,
Nowhere friends are half so dear,
Nowhere Heaven comes half so near!
Thanks to God for home!

Foreign stars are cold and pale,
Foreign friendships fade and fail;—
Speed me on, O favoring gale!
Speed me to my home!

—J. T. S.

On the Mediterranean, April 21, 1896.

St. Isidor.

It is cabled that all Spain is praying to her patron saint to deliver the land of drought and put an end to the war in Cuba. Processions to holy shrines are made and the host is elevated with pathetic pleadings. Why not? This is only to ask that the dead shall help the living. When the living get a job on hand that is too much for them it is only reasonable that the departed should quit the graves and mansions of rest and take hold. Clearly if Cuba is to be reduced before all the Spanish troops are exhausted St. Isidor must wake up to the occasion. The oldest worship was worship of ancestors. The primitive folk could not conceive of the departed as dead—only as removed. They were counted into the family. They were fed and honored and worshipped; and on a pinch expected to lend a hand. Modern skepticism fails to give the spirits any showing in practical affairs. Spain has the advantage of being more faithful, and can resort to a vast troop of the unseen when her cohorts of flesh fail. It is presumed that the dead do not lose their nationality or patriotism, and that they have the same views of public questions that the living have.

Are we willing to ask ourselves just where we stand on both these questions? Will those who avow a belief in the continued existence of the dead and their presence hereabouts avow also that in time of war these unseen ones can be called on to help us? Or, not to draw the case too strong, will they care to aid us in case of drought? Are we to find some middle line for communion with the dead; or is it a full intercourse, based on complete sympathy? Is the only use we have for our St. Isidor to induce him to pray to God for us? That reduces us to the position that God is not as sympathetic and kind as his children—which is an awkward confession. That awkwardness is involved in all the "intercessions of the saints." On the contrary there is a suggestion in the teachings of Jesus that the Father is more willing to listen than we are to ask. While increasing our faith in the dead, we must not lose faith in the God of the quick and the dead.

Really I do not see exactly what is to be done with so many Protestant half-way houses. Either the dead still survive and are totally removed from us, or they are with us and one of us; or they do not exist any longer as individual spirits. If the former be true we have nothing to do with the saints. If the latter be true it ends the prob-

lem. If the middle proposition be true, and the departed really are alive and with us, our intercourse cannot be limited to the amenities of any one's etiquette or code.

The boxer has as good a right to pray to some saint in his line as the preacher in his line. General Weyler certainly needs help just now. The Cubans also need help. Are we forbidden to suppose that the balmy air of the beautiful island is the scene of invisible contests? We have all read of Washington's prayers at Valley Forge. Lincoln is said to have continually appealed to the God of Hosts. On the other side Stonewall Jackson was persistent in his appeals for help. Is it therefore so very absurd that St. Isidor should be called on to lend aid against the Cuban revolutionists?

It is an easy escape from our puzzle to brush the whole family of the departed ones aside and pray directly to God. Then we meet another flock of questions—this is an age of questions. Will our prayers move God to do what He considers unwise, or what he had not proposed? Could all Spain by prayer help General Weyler to the extent of a single day's shortening of the struggle? Will the drought be shortened by prayer? If so, prayer is a rain-maker; and it is supreme folly for us not to recognize the fact as a government. Our scientific associations should acknowledge it. But we do not practically believe any longer in such results of prayer. A few are found now and then who hold that prayer controls the universe. Some others argue, or seem to argue, that prayer is really a mental force with a limited range of power. The more rational Christian scientists undertake to show that a hopeful uplift of the soul overcomes much of the mental, moral and physical evil about us. If by this theory all the Spaniards in Spain would unite this day in a desire, a strong, purposeful prayer to be better, nobler, wiser, purer people, they could have a tremendous effect on the struggle in Cuba. That is, they would first conquer themselves; and having done that would assuredly withdraw their armies from Cuba and grant the people freedom. This sort of prayer, however, is not a common sort. It is probably not the sort put up to St. Isidor. On the contrary, it is a prayer to enable them to have their pride, vanity and cupidity gratified by crushing the rebellious islanders. Who shall carry us back, or forward, to the true conception of prayer? O St. Isidor! help us to conquer ourselves!

E. P. POWELL.

Wesley's Work.

The British and Foreign Bible Society, the Religious Tract Society, the London Missionary Society, even the Church Missionary Society, owe not a little to his initiative. The vast spread of religious instruction by weekly periodicals, and the cheap press with all its stupendous consequences, were inaugurated by him. He gave a great extension to Sunday schools and the work of Robert Raikes. He gave a great impulse both to national education and to technical education, and in starting the work of Silas Told, the Foundry Teacher, he anticipated the humble and holy work of John Pounds, the Portsmouth cobbler. He started in his own person the funeral reform, which is only now beginning to attract public attention, when in his will he directed that at his obsequies there should be no hearse, no escutcheon, no coach, no pomp. He visited prisons and ameliorated the lot of prisoners before John Howard; and his very last letter was written to stimulate William Wilberforce in his Parliamentary labors for the emancipation of the slave. When we add to this the revival of fervent worship and devout hymnology among Christian congregations, and their deliverance from the drawling doggerel of Sternhold and Hopkins, and the frigid nullities of Tate and Brady, we have indeed shown how splendid was the list of his achievements, and that, as Isaac Taylor says, he furnished "the starting point for our modern religious history in all that is characteristic of the present time."

And yet, even in this long and splendid catalogue, we have not mentioned his greatest and most distinctive work, which

was that through him to the poor the Gospel was again preached. Let Whitefield have the credit of having been the first to make the green grass his pulpit and the heaven his sounding board; but Wesley instantly followed, at all costs, the then daring example, and, through all evil report and all furious opposition, he continued it until at last, at Kingswood, at the age of eighty-one, he preached in the open air, under the shade of trees which he himself had planted, and surrounded by the children and children's children of his old disciples, who had long since passed away. Overwhelming evidence exists to show what preaching was before and in his day; overwhelming evidence exists to show what the church and people of England were before and in his day—how dull, how vapid, how soulless, how Christless was the preaching; how torpid, how Laodicean was the church; how godless, how steeped in immortality was the land. To Wesley was mainly granted the task, for which he was set apart by the hands of invisible consecration, the task which even an archangel might have envied him, of awakening a mighty revival of the religious life in those dead pulpits, in that slumbering church, in that corrupt society. His was the religious sincerity which not only founded the Wesleyan community, but, working through the heart of the very church which had despised him, flashed fire into her whitening embers. Changing its outward forms, the work of John Wesley caused first the Evangelical movement, then the High Church movement; and, in its enthusiasm of humanity, has even reappeared in all that is best in the humble Salvationists, who learned from the example of Wesley what Bishop Lightfoot called "that lost secret of Christianity, the compulsion of human souls." Recognizing no utterance of authority as equally supreme with that which came to him from the Sinai of conscience, Wesley did the thing and scorned the consequence. His was the voice which offered hope to the despairing and welcome to the outcast. His was the voice which, sounding forth over the Valley of Dry Bones, cried, "Come from the four winds, O breath, and breathe upon these slain that they may live."

The poet says:

Of those three hundred grant but three
To make a new Thermopylae.

And when I think of John Wesley, the organizer, of Charles Wesley, the poet, of George Whitefield, the orator of this mighty movement, I feel inclined to say of those three self-sacrificing and holy men, Grant but even one to help in the mighty work which yet remains to be accomplished! Had we but three such now,

Hoary-headed selfishness would feel
His death-blow, and would totter to his grave;
A brighter light attend the human day,
When every transfer of earth's natural gift
Should be a commerce of good words and works.

—Very Rev. F. W. Farrar, D. D., in *The Outlook*.

The King's Ships.

God hath so many ships upon the sea!
His are the merchantmen that carry treasure,
The men-of-war, all bannered gallantly,
The little fisher-boats and barks of pleasure,
On all this sea of time there is not one
That sailed without the glorious name thereon.

The winds go up and down upon the sea,
And some they lightly clasp, entreating kindly,
And waft them to the port where they would be;
And other ships they buffet long and blindly.
The cloud comes down on the great sinking deep,
And on the shore the watchers stand and weep.

And God hath many wrecks within the sea;
Oh, it is deep! I look in fear and wonder;
The wisdom throned above is dark to me,
Yet it is sweet to think His care is under;
That yet the sunken treasure may be drawn
Into His storehouse when the sea is gone.

So I, that sail in peril on the sea,
With my beloved, whom yet the waves may cover,
Say: God hath more than angels' care of me,
And larger share than I in friend and lover!
Why weep ye so, ye watchers on the land?
The deep is but the hollow of His hand!

—Carl Spencer.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—The heritage of each human soul is angelhood.
 MON.—No star or planet that floats in yonder firmament is for itself alone.
 TUES.—One soul cannot hinder another unless he consents to be hindered.
 WED.—All things are drawn to their own place as they ripen.
 THURS.—Whatever ye become will be the result of the thought-forces.
 FRI.—Hold the thought away from personality and keep it fixed on principle.
 SAT.—As light preserves all scenes, and air preserves all sounds, so does universal love preserve all life, truth and wisdom.

—Margaret B. Pecke.

Baby's Eyes.

What shall I do with my baby's eyes?
 With my baby's eyes so blue?
 Teach them to see God's wonderful gifts
 In the world that baby goes through.
 Teach them to see when a word would hurt,
 To see when a look would cheer;
 To be loving eyes, and then I know
 They will ever be bright and clear.

What shall I do with my baby's hands,
 Hands so tiny and small?
 Teach them to take, to hold, to give,
 To be ready for one and all.
 Ready to take their share of the load,
 And work with a willing heart;
 To be loving hands, and then I know
 They will always do their part.

But what shall I do with my baby's heart,
 The greatest of mother's care?
 I'll try to make it a loving heart,
 And then I know 'twill be fair.
 A heart that will weep with those who weep,
 And smile with the ones who smile;
 If I only make a loving child,
 'Twill be surely worth my while.
 —Maud L. Betts, in *The Kindergarten*.

Wise Resting for Wise Working.

Wise resting is often the best preparation for wise working. There are times when a nap of fifteen minutes would give a preacher or a teacher better preparation for efficient service, in his line of working, than would an hour of tired studying. And many a mother who sits up late at night, in order to finish her day's work, would have less work behind-hand if she went to bed earlier and waked up fresher. Dr. Bushnell once said, in counseling a young pastor as to his studies: "In your studying, work when you work, and rest when you rest. Take hold sharp, and let go sharp." There is wisdom in this counsel. It has, in fact, passed into an adage, that "men who are fastest asleep when they are asleep, are widest awake when they are awake." "Dead and alive" people are practically worth nothing either as dead or as alive.—*S. S. Times*.

The poet utters, the thinker meditates, the righteous acts; but he who stands upon the borders of the divine world, prays, and his prayer is word, thought, action in one.—*Balzac*.

Peculiar to Australia.

The cry of "Coo-ee-e" was one of the signals of the Australian blacks, and was speedily adopted by the invading whites. The final "e" is a kind of prolonged screech, and resounds for miles through the bush, thus enabling separated persons to ascertain their relative positions.

A popular story runs that two wealthy Australian squatters lost themselves in a London fog, and were only reunited after a series of long "coo-ee-es." Once, too, an audience in a London theater was much startled by hearing this awful cry. It was uttered by an Australian in the upper circle to an old colonial acquaintance in the pit.

On another occasion was the cry heard in London. A

daring bushranger, named Garret, who had spent no fewer than fifty Christmas days in prison, made his appearance in front of a bank in Ballarat, and coolly posted up a notice to the effect that the place would be closed for an hour. He then terrorized the officials, and got away with £6,000.

The authorities received information that Garret had been seen in London. A colonial detective was immediately despatched to the mother country, to capture him if possible. One day he thought he saw his man walking on the Strand, but not being quite sure, he hit on the bright expedient of uttering a piercing "coo-ee-e." The ordinary frequenters of the Strand stood fixed with astonishment, but Garret, acting on the spur of the moment, and recognizing the familiar sound, hastened back, and was promptly arrested. He was taken back to Australia, and sentenced to ten years' imprisonment.—*London Tid-Bits*.

Cross Questioned.

An old whitewasher stood before the court as a witness. The lawyer for the defendant tried to confuse him. "You are Friedrich Muller?"

"Yes."

"Are you the Friedrich Muller who was sentenced under mitigating circumstances for robbery?"

"No; I am not that Muller."

"You were perhaps the Muller who was sentenced to two years' imprisonment for theft?"

"No; I am not that Muller, either."

"Were you ever in prison?"

"Yes, twice."

"How long the first time?"

"A whole afternoon."

"An afternoon? And the second time? You must make truthful statements, as you are sworn. If you were in prison for so short a time, what did you do?"

"I only whitewashed a cell for a lawyer who had cheated his clients."

The lawyer did not ask any more questions on that subject.—*Texas Siftings*.

A Pretty Story About a Stork.

Some children living in one of the northern provinces of Germany discovered that a stork had made its nest upon their roof. Being orthodox little Teutons, they hailed the newcomer with favor. All the summer they shared their tidbits with their long-legged friend, who became very tame and companionable.

At the first signs of approaching cold weather, the stork prepared to flit to warmer climes. The children were sad at the thought of losing their pet, but their parents consoled them with the assurance that the bird would surely return the next spring. The children consulted together and evolved a brilliant idea. They wrote a little note, stating that the stork was very dear to them, and begging the good people in whose country it might spend the winter to be kind to their pet, and send it back to them in the spring.

They fastened the note to a ribbon, tied it round the bird's neck, and tucked it under its wing. The next day they sadly watched the stork wing its way toward milder skies. When the spring came round again, their little feet used to climb to the roof day by day, looking for the stork's return; and behold! one fine morning, there it was, tame and gentle as ever.

Great was the children's delight; but what was their surprise to discover round its neck and under its wing another bright band with a note attached to "the children who wrote the letter the stork brought." The ribbon was untied and the missive opened. It was from a missionary in Africa, stating that he had read the children's note and had cared for the stork, and thought that children whose good hearts had prompted them to provide for the comfort of a bird through the winter would be willing to help clothe and feed the little destitute children of his mission. The children were full of sympathy, and the missionary's note won a golden answer from the family. Other letters came and went by post between them until, by and by, the children learned to know the missionary and his little black waifs almost as well as they knew the beloved stork who had proved so trusty a messenger.—*Our Animal Friends*.

Lucy—"Mamma, may I go over there to the bridge?"
 Mamma—"Why do you want to go over there, my dear?"
 Lucy—"Oh, I just want to gargle my feet in the brook."—*Truth*.

The archangel Hope
 Looks to the azure cope,
 Waits through dark ages for the morn,
 Defeated day by day, but unto victory born.

—Emerson.

Books and Authors.

Love's Day.

There came a ray of softest light
From thy dear eyes.
It wakened me from dreary night
And filled my soul with thoughts so bright
Like dawn's surprise.

And then thy glances grew so warm
So deep, so sweet—
They brought a flutter of alarm.
Yet mingled with its fires—a charm
Like noontide's heat.

A shadow, like a summer's cloud
Came o'er thine eyes.
I felt, and trembled at its power,
Till quickly from the clearing shower
Did rainbows rise.

At twilight's hour, when evening came
There were no tears.
But in thine eyes there beamed a light
Like stars, so steady, pure and bright
It calmed my fears.

And night, with velvet step, is here!
True thine eyes be!
The dawn, the noontide's passions past,
Love outlived all—and is the last,
'Twixt thee and me.

—Elvira Floyd Froemcke.

Jersey City, N. J.

Mrs. Peattie's Stories.¹

Mrs. Elia W. Peattie's little book, just published by Way & Williams, contains eight stories. The title of the book is taken from the first story, "A Mountain Woman." Mrs. Peattie has been an editorial writer on the Omaha *World-Herald* for some years and has taken a most active interest in all philanthropic work connected with the Nebraska metropolis.

Her stories are delightful, because they are so versatile. No one story is in any way styled after another. They are earnest and comprehensive and show breadth of experience as well as sympathy.

"A Mountain Woman," the opening story of the book, is a strong and fascinating character sketch, by no means impossible. She is not a Denver woman or a Colorado Springs woman. Had she been the social life of an eastern metropolis would not have proven so distasteful to her. She is the woman who lived in the cabin far up the narrow gorge where the cataracts fall over the cañon walls. Her life is nature life and her gods are the waterfalls. When speaking of her early life she said: "Mother died there, and for that reason and others—father has had a strange life—he never wanted to go away. He brought a lady from Pennsylvania to teach me. She had wonderful learning, but she didn't make very much use of it. I thought if I had learning I would not waste it reading books. I would use it to—live with * * * Of course one prefers one's own thoughts just as one prefers one's own ranch or one's own father."

The descriptions of the different cataracts are delightful and cannot help but be appreciated by one who has seen such heroic mountain country.

"Jim Lancy's Waterloo," the second story in the little book, is unquestionably the strongest. It is the tragic story of a young Nebraska farmer who slaves against mortgages and fate. It suggests Hamlin Garland's stories, but even more intense than anything contained in his "Main Traveled Roads." The reader is held as in a vise to the end. The honeymoon from Illinois to Nebraska's inhospitable prairie is pathetically sweet and graphic. The slow but growing realization of the grim destiny before the hopeful, happy couple is heart-rending, and the life that had seemed so full of promise soon becomes the fearful agony which Millet saw when he painted "The Man with a Hoe," called "Work," in some of his reproductions. Annie, the good young wife, began to see it when she said, "To be master of the soil, that is one thing; but to be slave to it is another. These men seemed to have got their souls all covered with muck."

The fearful blackness and blankness of such a life can only be appreciated by those who at least in a measure have seen a glimpse of it themselves. Work before sunrise, work till after sunset, while the housewife neglects

the babies to work for the men who must be fed, *must be fed*. In this story the saddest scene is probably that of the baby's death. There is little left,—there is nothing left,—in life but toil. Even the death of the baby must not interfere. At the dinner table Annie says, "I don't suppose any of you have time to do anything about it; but I thought you might like to know that the baby is dead. I wouldn't think of asking you to spare the horses, for I know they have to rest; but I thought, if you could make out on a cold supper, that I'd go to the town for a coffin."

"The Three Johns" is more of a romance, and were the scene a thousand miles further west it would be a true Bret Harte story. The cattle stampede is exceedingly graphic and true. The story deals with the strong, simple men of the frontier. The noble bravery of the heroic Catherine who fought quietly and desperately for her children is intensely inspiring, and the picture given us of the terrible snowstorm and blizzard on Thanksgiving night reminds us of the scene Bret Harte gives us in the close of "The Outcasts of Poker Flat."

"Up the Gulch" again puts us in mind of Bret Harte in many ways. Perhaps it is because it is in the gulches, gorges and cañons that Bret Harte so likes to live in, but probably even more because it deals with the heart side of a miner, a gold miner, perchance an Argonaut.

"A Resuscitation" is particularly pleasing, not only because it is so very touching and pathetic, but because she found her character not in mountain wildness, nor on a western farm, but in the money mill of a Chicago mercantile house. It touches in an effective manner the caste distinction which capital establishes.

"A Lady of Yesterday" is a pretty story, beautiful in sentiment, and whether possible or probable we would not wish to lose it. None the less it is hard to conceive of a western college boy, popular in social circles and burdened with medals of athletic honors, shyly begging the privilege to milk the cow of a quaint lady twice his senior, and then ask her to marry him, being so predominated by her personality as to never enter one room in a wee bit of a cottage or never ask to open the boxes in the cellar which tell the story of her mystic past. It would seem more possible had some of his personality dominated her and all that was in their lives have been common to both.

The book is most attractive in appearance. The stories, which are mostly reprinted from *Harper's* and the *Cosmopolitan*, are all of them strong, heroic and intense, and it is not wholly unreasonable to expect that their merit will rank them along side of the stories of Bret Harte, Hamlin Garland and their like.

R.

A Book for Preachers.²

Under a slightly different title, these chapters appeared first in the *Popular Science Monthly*, but have been somewhat added to and carefully remodeled for these volumes. No more valuable book for preachers has been produced in these modern times. Every preacher of every denomination should own the book, and read it with utmost care. It will be a great source of information and a great quickener of right and high thinking. There is matter in it for volumes of lectures and sermons. The work is strictly historic. It is broad, rational, scientific, progressive, but thoroughly reverent and constructive. It is destructive of nothing but unscientific thinking and superstitious dogmas. The book is not dogmatic nor sectarian in any sense. It is designed to help the clergy, to help the church, to advance true Christianity, to help in eliminating from theology all unscientific, irrational and superstitious theories, ideas and dogmas. It will be of the highest value for Bible and literary classes, and for all who are studying the history and development of religious thought and life. It is widely different from Lecky, and fundamentally different, in spirit and purpose, from Draper's "Conflict of Science and Religion." College professors and teachers in the higher grades of our public schools should be familiar with this book.

Dr. White is eminent as a scholar, educator and diplomatist. No man in America, and perhaps no man in the world, is better fitted to write on the subjects treated of in this book. He is well and widely known as being at one time professor of history in Michigan University, afterward the first president of Cornell University, and since then Minister to Germany and to Russia. Here is a man so broad, able and non-partisan in spirit, that he was honored by an appointment as minister to Russia by a President not of his political party.

The book is without technicalities. The style is clear, simple and charming. We can render no greater service to the clergy or to the general reader than to induce them to purchase and read this book. We predict that it will be eminently helpful to a scientific, rational and progressive

¹ A Mountain Woman' by Elia W. Peattie. Pp. 25, cloth, gilt top, \$1.25. Way & Williams, Chicago.

² A History of the Welfare of Science with Theology in Christendom by Andrew D. White, president of Cornell University. 2 vol. D. Appleton & Co., New York.

theology,—that it will have a great sale among all forward-looking and progressive minds in every rank of society.

If space permitted we should be glad to write more at length in regard to the character and merits of this book, giving at least the titles of some of the chapters which are, in themselves, exceedingly suggestive of the character and scope of the work.

JAS. GORTON.

MAGAZINES. The *Menorah Monthly* for May contains an appreciative editorial on Baron Hirsch. Speaking of the administration of his vast charities, it says: He displayed in marked measure the worldly wisdom and the catholicity of spirit that are characteristic of his race. He first offered to spend \$10,000,000 on the Jews of Russia if the Russian government would co-operate with him. That government declined to co-operate, but was ready to do all the work itself if he would intrust the money to its control. That, of course, he would not do. He knew too well what itching palms and tenacious fingers Russian officials have. So he spent the \$10,000,000 himself, and more than one other like sum after it. And at the same time he gave \$200,000 for the Orthodox Greek Church schools of Russia, handing it straight to the very government that was so infamously persecuting his people, and even to the arch-inquisitor Pobiedonostseff himself! The Moravians for miles around Eichorn regarded him as a Lord Bountiful. The Hungarians in all the region near St. Johann saw in him the man who built leagues of good roads and bridges by the dozen for their benefit. So, also, in countless other directions he gave his wealth freely for the benefit of mankind, without regard to race or creed.

* * * In the *American Journal of Sociology* for May, Prof. Shaler Matthews gives his fifth installment on Christian Sociology." He says: "The search for wealth is a moral matter. Its use is also a moral matter. If one cannot be faithful in the unrighteous mammon, he is unfit to be entrusted with the true riches. *Wealth is a public trust.* The application of this principle to the various problems of any age must be left to the age itself. Jesus was a friend neither of the working man nor of the rich man as such. He calls the poor man to sacrifice as well as the rich. He was the son of man, not the son of a class of men. But his denunciation is unsparing of those men who make wealth at the expense of souls, who find in capital no incentive to further fraternity, who endeavor so to use wealth as to make themselves independent of social obligations, to grow fat with that which should be shared with society."

* * * Among the many good things in the May *St. Nicholas* is a beautifully illustrated and charmingly told account of a stroll in the garden of England. With Lieut. John M. Ellicott, U. S. N., we stroll through Gravesend, take the road for Rochester and inhale the fragrance of the hawthorne hedges, take the road to Canterbury, reach Gadshill and then we are in Dickens' land. Coming to White Post Tavern, we pause beside the circular flower-bed with a solitary rose bush in its center. Under the sod is the grave of Pocohontas. In the parish register of old Saint Marie's Church, which once stood there, is entered: "1617, Mary 21st, Rebecca Wrolffe, wyffe of Thomas Wrolffe, Gent., a Virginia Ladye borne, was buried in ye chancell."

* * * Two articles in the *Forum* for May are of general value, and ought to be read by a wide class of citizens. "The Political Situation," by E. L. Godkin, editor of *The Evening Post* and *The Nation*, and "Is the Power of Christianity Waning," by Dr. H. R. Carroll, one of the editors of *The Independent*. The first of these articles has the element of clearness in statement, which is so much lacking in the discussion of the questions of tariff and currency. Of course Mr. Godkin takes the free trade and the "sound money" side. But the value of his work is that it goes down to historic foundations and shows that all our trouble with currency arose from the blunders of the Supreme Court in the decisions concerning the Legal Tender Cases. The article by Dr. Carroll on the power of Christianity is peculiarly interesting from its discussion of The New Woman in the Church. Women outnumber men in all religious bodies except The Friends. In six denominations she is ordained to the ministry. In two she may hold any office whatsoever. There is great need in all these discussions to recognize the great historic fact that Church and State are parallel or collateral evolutions of the original human family—always interesting, often interfering with each other's functions, but essentially independent.

* * * *The Monist* has the honor of being the first and the only magazine in America devoted to the philosophical discussion of science. Under the head of science comes religion and sociology. It has been kept up to high-water mark from the outset. It is now in the sixth volume, and I do not know of any publication which it will better pay a

thinking person to keep as a history of the progress of philosophical thinking. There is, I take, of late a slight tendency to bias the discussions toward a wider, possibly a more popular range of topics. The April number contains a couple of very admirable articles of the "Roentgen Rays," by Prof. Mack of Vienna and Prof. Schubert of Hamburg. Edward Atkinson gives us a paper on "The Philosophy of Money." This is one of Mr. Atkinson's best articles—not loaded down with statistics. I wish every American citizen would read this article—and ponder. Mr. Atkinson recently had the Silver Congressmen in Washington to a "Silver Breakfast," and put them through a training that ought to have cured them of fallacies and brought them all over to his way of thinking. Prof. L. Conte contributes a remarkably good article "From Animal to Man." He undertakes to define the essential difference between the spirit of man and the animal soul.

Literary Notes.

The Captured Cunarder, by William H. Rideing (Copeland & Day), is a rather clever satire on the Home Ruler's futile efforts to free Ireland. Domenick Quinn visits England with a present of dynamite "for Salisbury and Balfour," but before he has a chance to deliver it he meets Felix O'Grady, who has another scheme on foot—the capture of a Cunarder—and by its aid the destruction of the English navy. They succeed in capturing the *Grampania*, and all goes well for a time, until they run across the cruiser *Columbia*, when they and their plans come to grief. There are some lively descriptions of impossible encounters, and it is all very clever fooling, but quite unworthy of the author, and of Messrs. Copeland & Day who are happiest when confining their attentions strictly to *Belles Lettres*.

A friend had said, "Myer's histories constitute a remarkably good set of abbreviated handbooks for general use." I find them peculiar in this that they are written without any effort to suppress sympathy for democratic struggles, and when they touch present effort there is a clear conviction that we are to see an evolution of a higher social state. This is thoroughly for the best. Whether we shall agree with his social outlook is another thing. Possibly we might not accurately interpret what the author believes the coming evolution is to be. He quotes Professor Ely with evident relish. But there is a profound era of analysis and experiment ahead. No one can be sure that he has solved the problem of ideal human society. In the preface we gladly read, "I have not thought that the impartiality which should characterize a work like the present forbade my endeavoring by every art in my power to foster in the mind of the young student a hatred of all forms of political exclusiveness and tyranny, and a hopeful and sympathetic interest in the institutions of self-government."

Turning to a special section, I have carefully examined the story of Napoleon as a fair example of the author's methods. I do not know anywhere in histories a more just and reasonable analysis of character and events.

The Exploits of Brigadier Gerald. A. Conan Doyle. (D. Appleton & Co., New York. Pp. 361, \$1.50.) A soldier's reminiscences of the wars of Napoleon I, full of the most remarkable incidents, blind allegiance to the Emperor, carrying out his commands faithfully to the letter, when even his imperial highness had carefully planned their miscarriage, in the face of the most appalling dangers, without "hair-breadth escapes," but impossible ones. Sensational. A book peculiarly A. Conan Doyleish.

The Open Court Publishing Company of Chicago, in the May number of *Religion of Science Library*, which they publish bi-monthly, gives us August Weismann's address before the international congress of zoölogists at Leyden. It is popularly translated by T. J. McCormack, and contains a helpful preface by the author, with further explanatory matter in the appendix. Perhaps this is the most clear short meter exposition of the famous Weismann theory of heredity available.

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Weekly.

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The Liberal Field.

*"The World is my Country; To do
good is my Religion."*The Forty-second Annual
Session of the Western
Unitarian Con-
ference.

The conference opened Monday evening, May 11, with a sermon by Rev. H. M. Simmons of Minneapolis, who was assisted in his services by Rev. F. C. Southworth of Duluth, Rev. E. A. Horton of Boston, and Mrs. Celia P. Woolley of Geneva.

Tuesday morning at half past nine Rev. C. F. Brown of St. Cloud gave a paper on the devotional spirit among liberals. At ten o'clock the business session began with an opening address by the president, Hon. D. L. Shorey, who then appointed the following committees: On work, Messrs. Effinger, Hosmer, Lord, F. C. Southworth and Miss Safford. On credentials, Messrs. Secrist, Douthit and Miss Mary Jones.

The secretary then read his report, in which he detailed the work and the events of the past year and the present condition and needs of the western field. He then stated, that inasmuch as the great object for which he took the position--the carrying out of some plan of co-operation between the State Conferences and the Western Conference and the American Unitarian Association--would be practically effected by this fall, and inasmuch as the conference was seriously embarrassed financially and there seemed no other way out of the embarrassment, he must present his resignation to take effect in October. The treasurer's report was then read and both reports referred to the committee on work.

The State Conferences then reported through their secretaries, Rev. C. F. Elliott for Illinois, Rev. R. C. Douthit for Wisconsin, Rev. L. A. Harvey for Iowa and Rev. Thos. P. Byrnes for Michigan.

Rev. Thomas Van Ness of Boston, chairman of the committee on organization of the Young People's Union, and Rev. E. A. Horton, president of the Unitarian Sunday School Society, were both present and gave the conference cordial words of greeting from the organizations in New England, and the former gave some account of the work of his church.

At two o'clock in the afternoon Miss Safford gave her paper on "Our Work in the Central West in Co-operation with the State Conferences." She was followed by Rev. F. L. Hosmer of St. Louis, who spoke of "Our Work in the Central West in Co-operation with the American Unitarian Association;" and then Mrs. C. P. Woolley of Geneva spoke on "How Can the Work of the Western Unitarian Conference be Furthered by Co-operation with the Liberal Congress?" These addresses and papers were then discussed by the members of the conference.

In the evening Mr. George P. Brown of Bloomington gave a paper on "Better Methods of Sunday School Instruction," which was discussed by Col. Francis W. Parker, principal of Cook County Normal School.

Wednesday forenoon the twenty-third session of the Western Unitarian Sunday School Society was held, of which a full report will be given later. After the reports from the Sunday schools, Rev. C. W. Wendte of California, who happened to be in the city, gave a brief greeting from the Pacific Unitarians. At 12:30 Rev. E. A. Horton addressed the conference on Sunday school work. At two o'clock Rev. Elinor E. Gordon gave the report of the committee on "Nature Studies," and was followed by Mrs. Dimmick of Quincy, who gave an account of the methods of teaching in the Quincy Sunday school. At three p. m. Rev. Caroline J. Bartlett gave a paper on "The Development of Religious Life in the Young," which was discussed by Rev. E. A. Horton. This was followed by an address by Rev. B. R. Bulkeley of Chicago on "Young People's Religious Societies." This topic was discussed by Rev. Thos. Van Ness. There was then a general discussion of the subject and a vote was taken approving the formation of a national organization and suggestion as its name, "The Young People's Religious Union." In the evening Rev. Thos. Van Ness gave an address on "The Ideal Pulpit of To-day, in its Relation to the Intellectual Life;" Rev. Ida C. Hultin on "Its Relation to the Spiritual Life;" and Rev. H. W. Thomas on "Its Adaptation to Present Conditions."

On Thursday morning at ten o'clock Rev. Wm. R. Lord of St. Paul gave an address on "The Place of the Church in the Life of the Progressive Woman," and Mrs. Catlin of Brooklyn opened the discussion, and was followed by Mrs. Woolley. At eleven o'clock Prof. J. B. Johnson of St. Louis read a paper on "Teaching about Religion with Especial Reference to the Six Years' Course." The discussion was opened

by Rev. Florence Buck of Cleveland, who was followed by Mr. Horton and others. At 12:30 the committee on credentials reported that thirty-one societies were present, represented by ninety-five delegates. The report was accepted subject to such corrections as the committee might find necessary. At two p. m. Mr. Hosmer, in behalf of the committee, reported the following statement:

Rev. Charles F. Bradley, for nine years past the minister of our church in Quincy, Ill., died on Thursday, May 7, at his home in that city. The funeral services were held in the church on Sunday morning at nine o'clock and were attended by a large and widely representative congregation.

Mr. Bradley was born at Birmingham, Conn., in 1840; was graduated at Yale College in 1861, and later from the theological school of that institution. His life-work was in the ministry. He was a man of great intellectual force and insight, a profound student of modern philosophy and deeply interested in the social problems of the day. With this intellectual strength was combined a singularly tender and affectionate nature. His clear presentation of truth was enhanced by the man behind the voice. He was never disobedient to the visions vouchsafed him. Brave in his loyalty to truth, for himself he was humble almost to self-effacement. He was quickened in many a higher aim and ideal, and to all who have known him he will still speak and be a power unto nobler life. As a conference we wish to place upon our records this expression of our appreciation and regard for this fellow-worker, and to extend our sincere sympathy to his family and to the church of which he was minister.

This statement was adopted by the conference standing, and it was voted that a copy be sent to Mrs. Bradley, and to the church in Quincy. The business committee also reported the following resolutions, which were all adopted:

Resolved, That this conference hails with delight the waning of the dogmatic spirit in all denominations and the growing tendency to emphasize life rather than doctrinal beliefs as the test of religious character and the basis of religious fellowship. In all this we see hopeful signs of larger co-operation among the various churches for practical righteousness and all good works.

Resolved, That this conference recognizes in the voluntary attendance of several representative Universalist ministers, an indication of the growing harmony of thought and aim between these two branches of the

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liberal movement. Resolved, That we will endeavor to advance in every way practicable co-operation and when possible, affiliations in our common work. Resolved, That a copy of these resolutions be offered the *Universalist* for publication and that our secretary be instructed to send a copy of the same, together with the cordial greetings of the conference to the next meeting of the Western Universalist Convention.

Resolved, That this conference rejoices in the increasing attention given by the pulpits of all denominations to the ethical aspects of the civic and social problems of our time; that the growing emphasis upon sociological problems calls for an expansion of the preparation for the ministry, and that we urge the claims of the Meadville Theological School and other institutions that are engaged in this important work.

Resolved, That our secretary and Rev. H. T. Secrist be appointed a committee to attend the approaching American Conference of Jewish Rabbis to be held in Milwaukee, to convey to them the greetings and brotherly sympathy of the conference. Resolved, That a copy of this resolution be offered for publication to the *Reform Advocate* and other leading Jewish papers, and sent to the secretary of the Rabbinical Conference.

Resolved, That this conference reiterates the sympathy expressed in its resolutions of 1894 and 1895, with the American Congress of Liberal Religious Societies, and recognizes its aims as similar to those long cherished by this conference. Resolved, That we repeat the recommendation of a year ago that the board co-operate with the officers of the Liberal Congress in all ways that are conducive to the common interests of the two bodies.

Resolved, That this conference desires to co-operate in the formation of a national organization of our young people, to be called the "Young People's Religious Union," with the understanding that when formed it shall invite to its fellowship other societies of young people, of whatever name, who may be in sympathy with its purposes and desire membership.

Resolved, That we are gratified at the reception given by the American Unitarian Association and the state conferences of the Central West to the plan of co-operation with the Western Unitarian Conference proposed at its last annual session, and that we heartily approve of the three changes in this plan suggested at a meeting of representatives of the conferences interested, held at 175 Dearborn street, Chicago, viz., that the president of the Western Unitarian Conference be omitted from the Missionary Council, and the secretary of the American Unitarian Association be made a member of the same, and that the provision for nominating the western director of the American Unitarian Association be dropped. Resolved, That we look forward hopefully to the practical working of this plan for co-operation between our kindred bodies as the beginning of a more homogeneous and effective missionary service within the bounds of the Western Conference.

Whereas, The one hundredth anniversary of the birth of Horace Mann has recently occurred and has been widely celebrated. Resolved, That this conference desires to express its appreciation of his great service in promoting the cause of the common school education in this country and of his firm and practical advocacy of the right of women to equal opportunity of education with men; and also for his strong and noble character which impressed itself on his time and on the young men and women under his influence at Antioch College, who to-day all over the land rise up and call him blessed. Resolved, That we would encourage the keeping of such birthdays as an inspiration to all who would mold and direct the lives of the young.

The secretary announced that Mr. Blake, who had served the conference so long and

loyally as director, found it impossible to continue to act in that capacity. And, therefore, the following resolution was adopted unanimously.

Resolved, That this conference accepts with sincere regret the resignation of Rev. J. V. Blake from its board of directors, and desires to place on record its hearty appreciation of his unswerving loyalty to it and his long and faithful service.

The business committee then reported the following nominations for 1896:

President, Hon. D. L. Shorey, Chicago.

Secretary, Rev. A. W. Gould, Chicago.

Treasurer, Mr. H. W. Brough, Chicago.

Directors to May, 1899, Rev. B. R. Bulkeley, Chicago, Ill., Rev. Franklin C. Southworth, Duluth, Minn., Rev. William W. Fenn, Chicago, Ill., Hon. D. L. Shorey, Chicago, Rev. Charles F. Elliott, Hinsdale, Ill., Rev. Leon A. Harvey, Des Moines, Ia., Rev. Thomas B. Byrnes, Manistee, Mich.

This report was accepted and the secretary was directed to cast the ballot of the conference for these officials, who were thereupon declared elected.

The following resolution was adopted unanimously:

Resolved, That we hereby express to the minister and people of All Souls Church our grateful appreciation of the cordial welcome and generous hospitality and the good fellowship of the last three days. We shall cherish the memory of this time of delightful reunion and carry away with us to our widely separate fields of labor new inspiration for the year to come.

The following resolution was offered by the business committee and was referred by the conference to the directors for further consideration and more definite recommendations:

Resolved, That inasmuch as this conference is to a certain extent a conference of conferences, and is co-operating with the various state and district conferences within its limits in their missionary work it recommends to them the regular appropriation wherever practicable of a percentage of the money raised for missionary purposes within their respective boundaries for the needs of the Western Conference. If fully carried out this plan would relieve the conference of the necessity of calling upon individual churches for contributions.

A motion that the conference provide printed copies of the constitution and by-laws and furnish the same to individual directors was referred to the board with power to act.

The financial committee presented the following report:

All outstanding accounts against the conference for the year ending May 1, 1896, are paid, but the conference owes for borrowed money \$2,400. To offset this indebtedness there is due of unpaid interest \$450, which the committee expects will be paid; of unpaid pledges, \$150, whose payment is guaranteed; and \$400 cash in hand. Deducting these resources the present indebtedness of the conference is \$1,400.

The committee recommends that this indebtedness be reduced during the year of 1896-97 from \$1,400 to \$900, by applying upon

the principal \$500 from the income derived from the invested funds of the conference (including, mortgages, bonds and notes), and by using so much more of the same income as may be necessary to pay the interest which will accrue on the debt during the coming year. In making this recommendation the committee anticipates that the same method of liquidation will be continued until the debt is extinguished.

The committee estimates that the current expenses of the coming year will be \$2,800. To meet the expenses \$500 can be expected from the income of the invested funds, leaving \$2,300 to be raised by contributions from churches and individuals.

During the past year the contributions were in round numbers \$1,000, exclusive of the \$1,700 paid on the deficit of the year preceding.

This contribution of \$1,000 was given by thirty churches. Upon a conservative estimate there are twenty-five other churches within the limits of the conference which are able to contribute to its expenses. Should these churches contribute \$15 each and should two other strong churches, whose present contributions are small, contribute proportionally, it would still be necessary for the churches now contributing to almost double their average contributions in order to secure the \$2,300 needed to meet the current expenses of the coming year.

And, it should be said plainly, that in estimating the expenses for the coming year the committee bases its estimate upon the expectation that the salary of the secretary will be reduced from \$2,500 to \$2,000, beginning May 1 of this year. The other main items of outlay will be \$475 for the office, and \$250 for the field expenses.

And it is only just to say plainly that all but \$200 of the present indebtedness is due to the fact that the conference last year had no provision except hope for \$1,200 of its expenses for the present year. To prevent a repetition of this mistake in financing, the committee recommends that an earnest effort be made to have the contribution blanks, which are to be placed in your hands, filled out during the present session.

To face an expenditure of \$2,300 for which we have no guarantee, would be reckless management on the part of the conference. If you have faith in the Western Conference; if you believe that an era of entire harmony and co-operation is opening; that the denomination is about to move toward the period of its greatest organic and missionary efficiency, now is the hour when a noble, generous contribution would be of inestimable value. For this generosity the committee pleads.

Time is too pressing to enlarge this plea, but the committee will not do its duty unless it declares that in its judgment the hour of discord has certainly passed; the hour of hearty co-operation between our state, sectional and national bodies arrived—the hour when it is possible for the denomination to move forward with the wisest plans and the most united front ever known in its history. We can now be one in spirit, in purpose, in plans. To seal that unity by the largest contributions within the power of each church and each individual is a solemn duty. The future of Unitarianism in some supreme way hangs upon the discharge of that duty.

An attempt was then made to secure by pledges from churches and individuals the \$2,300 for current expenses for the coming year, and about \$1,800 were pledged on the spot. It was then voted that the board of directors take steps to secure the remaining sum from churches and individuals before July, and that they indicate to each of these societies the sum which would be its fair proportion. It was voted that a statement of the amount needed and the amount already raised be made at the social meeting in the evening. Adjourned.

A. W. GOULD, Secretary.

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EXTRACT

Report of Treasurer of the Western Unitarian Conference.

FOR YEAR ENDING MAY 12, 1896.

RECEIPTS.

Balance on hand.....	\$ 400 16
Interest.....	
On endowment fund.....	\$ 784 80
Frothingham fund.....	80 00
	864 80
Received on pledges to 1894-95, deficit.....	1,671 00
Annual memberships:	
A. Scheible.....	1 00
Jesse G. Stone.....	1 00
Jennie A. Wilcox.....	1 00
Mrs. A. Adams.....	1 00
	4 00
Contributions from churches:	
All Souls, Chicago.....	200 00
Third, Chicago.....	75 00
Sheffield, Ill.....	10 00
Sturgis, Mich.....	5 00
Duluth, Minn.....	25 00
Milwaukee, Wis.....	25 00
Buda, Ill.....	10 00
Geneva, Ill.....	20 00
Geneseo, Ill.....	20 00
Sioux City, Ia.....	25 00
Rochester, N. Y.....	25 00
Grand Haven, Mich.....	10 00
Quincy, Ill.....	20 00
La Porte, Ind.....	10 00
Evanston, Ill.....	10 00
St. Cloud, Minn.....	10 00
Hobart, Ind.....	10 00
Greeley, Colo.....	1 00
Cleveland, O.....	160 00
Unity, St. Louis, Mo.....	200 00
Luverne, Minn.....	5 00
Decorah, Ia.....	10 00
Davenport, Ia.....	26 50
Janessville, Wis.....	10 00
Kalamazoo, Mich.....	15 00
St. Paul, Minn.....	15 50
Bloomington, Ill.....	10 00
Des Moines, Ia.....	10 00
Moline, Ill.....	15 00
Oak Park.....	10 00
Unity, Chicago.....	40 50
	1,038 50
From individuals:	
Rev. G. W. Buckley.....	5 00
J. D. Ludden.....	15 00
	20 00
	3,997 46
EXPENDITURES.	
Four hundred copies Conference Unity, May, '95..	15 00
Contribution to American Unitarian Association..	10 00
Paid on borrowed funds..	100 00
Interest on borrowed funds..	215 50
Secretary's salary..	2,500 00
Rent and janitor.....	713 50
Less rent received for use rooms:	
Block & Newman..\$ 20 00	
Liberal Congress....	200 00
Unity publishing committee.....	25 00
	245 00
	468 50
Expenses of the field:	
Secretary's expenses to Boston and return, May, 1895.....	50 80
Secretary's expenses to Washington, October, '95.	48 50
Missionary work.....	320 52
Postage, stationery, printing, gas, etc.....	53 33
	473 15
Less received from the field.....	218 56
	254 59
Treasurer's expenses:	
Exchange, postage, etc....	2 95
Programs and delegate cards for 1896 conference	14 75
Balance on hand.....	417 17
	\$3,997 46

STATEMENT OF ENDOWMENT FUND.

First mortgage real estate 6 per cent. interest notes.....	\$14,800 00
Notes of subscribers.....	5,210 00
Harvey Transit Company bond....	500 00
Cash in bank.....	637 17
	\$21,147 17

Three thousand-dollar C. B. & Q. bonds constituting the Frothingham fund are pledged to secure outstanding loans of \$2,400.

Respectfully submitted.

H. W. BROUGH, Treasurer.

The following amounts were paid toward the deficit of 1894-95:

Rev. F. L. Hosmer.....	\$ 110 00
Mr. and Mrs. Rouse, St. Louis, Mo.	50 00
Rev. W. W. Fenn.....	55 00
Rev. A. W. Gould.....	55 00
Mr. and Mrs. Good, St. Louis, Mo.	25 00
Mr. and Mrs. Stevens, St. Louis, Mo.	25 00
Mr. E. A. West.....	50 00
Mr. J. L. Lamson.....	50 00
Unity Church, Chicago.....	100 00
Mr. and Mrs. J. M. Wauzer.....	50 00
Unity Church, Cleveland, O.....	50 00
Unity Church, Sioux City, Ia.....	25 00
Mr. and Mrs. Lewis.....	25 00
Jenkin Lloyd Jones.....	155 00
Rev. W. M. Backus, Alton, Ill..	5 00
Rev. J. V. Blake.....	55 00
Evanston Church.....	10 00
Third Church.....	30 00
Davenport, Ia.....	30 00
Mrs. C. P. Woolley.....	25 00
Rev. F. W. Hugenholz.....	5 00
Rev. L. A. Harvey, Des Moines..	5 00
Rev. C. J. Bartlett.....	20 00
Lady in Davenport.....	5 00
Lady in Davenport.....	10 00
Lady in Davenport.....	5 00
E. L. Gillette's estate.....	35 00
Kansas City and St. Joseph.....	10 00
Geneseo, Ill.....	20 00
Mrs. A. B. McMahon.....	5 00
Mr. Richter, La Porte, Ind.....	10 00
Sarah B. More.....	5 00
Rev. G. W. Buckley.....	5 00
Rev. B. R. Bulkeley.....	10 00
Miss Kate T. Morris, Milwaukee..	5 00
Mrs. J. D. Vance, Milwaukee....	5 00
Mr. and Mrs. H. T. Secrist, Milwaukee.....	10 00
Mrs. E. D. Coy.....	10 00
Warren Dramatic Club.....	10 00
Sterling, Ill.....	10 00
Ida Grove, Ia.....	5 00
First Church, Chicago.....	121 00
Hinsdale, Ill.....	25 00
Hobart, Ind.....	10 00
All Souls Sunday School.....	10 00
St. Joseph, Mo. (Ladies' Aid).....	10 00
Evanston (Ladies' Aid).....	5 00
St. Louis (Church of the Unity)...	50 00
Mrs. Greeley.....	5 00
Geneseo (Young People's Society).	5 00
Mr. and Mrs. Wilder.....	20 00
Mr. and Mrs. Lewis.....	25 00
Milwaukee, Wis.....	25 00
Mrs. A. L. Wright.....	5 00
Mrs. Gifford, Kankakee.....	5 00
Rev. A. M. Judy, Davenport.....	5 00
Geneseo, Ill.....	10 00
Mrs. Cox, Evanston.....	5 00
Boston Unity Church.....	100 00
Mr. G. H. Ellis, Boston.....	25 00
Mr. G. H. Shibley.....	10 00
Geneva.....	10 00
	\$ 1,671 00

AMONG THE WOMEN.—Mrs. Julia Ward Howe delivered the address at the Centennial of Horace Mann at the WEST ROXBURY School, May 4. * * * Mrs. Louisa Byles, a sister of Prof. Rhys Davids, the Buddhist scholar, has been regularly elected to the pastorate of the Pilgrim Congregational Church in OMAHA, NEB. She is also a lecturer on suffrage and other phases of the woman's question. * * * The Queen of Portugal has just completed her second year of medical study, and has passed her exam-

ination before the Faculty of LISBON. Her Majesty wished to assert the right of her sex to enter on the medical profession.

CIVIC PIETY.—Ten thousand people visited the South Kensington and Bethnal Green Museums in LONDON on the first Sunday on which they were thrown open. Only ten attendants and thirty-four policemen had to work on Sunday. * * * The executors of the estate of the late Simon Muhr of PHILADELPHIA have divided nearly a hundred thousand dollars to various charities in that city, of all creeds.

INDIA.—The news comes from BOMBAY of the death of Seth Madhabdas Raghunathdas, on Thursday, the 27th of March. His preaching of social reform brought upon him the wrath not only of his caste people, but that of his father, who threatened to disinherit him of a very large fortune. He advocated the cause of the child-widows, and, to set an example to the young men of his generation he married a young widow. His death will be much felt in the western presidency.

THE YOUNG PEOPLE.—*Public Opinion*, of New York, found out and printed the following: "The Christian Endeavor Society among the students of the Schofield School, at Alken, S. C., has appointed a 'recess committee,' the duty of which is to prevent quarreling and disorder on the playgrounds during recess." This committee reports regularly to the society, and the last one reads: "We, as recess committee, have carefully discharged our duty, and have been successful in making peace among the children on the grounds."

Our King's Daughters and King's Sons are striving to be practical workers of Christianity, and last week over twenty of them, armed with brooms, whitewash brushes, lime, etc., marched to the Old Folks' Home, removed all the furniture from each room, and while the Sons whitewashed walls and ceiling, the Daughters scrubbed and cleansed tables, chairs and floors. This day's work brought double blessing on Miss Schreiner, our teacher, who goes to the Home and reads to them every Sabbath afternoon.

It seemed in accord with an overheard prayer when the soft, sweet voice of a young woman in the Christian Endeavor Society said: "Father, we ask thee to keep us down in the valley, where we won't think too much of ourselves, but be willing to serve thee with hands and feet."

M. S.

JEWISH NOTES.—Dr. J. H. Adlers, the chief rabbi of London, has been selected as a member of the International Arbitration Committee. He is one of the most learned and honored citizens of ENGLAND, and for a long time has exercised an important interest among the Jews of that country. He has assisted in securing for the refugees from RUSSIA a home and support in ENGLAND. His influence is always in directions that promote brotherly love. * * * The beautiful new Jewish Temple of LANCASTER, PA. which was to have been dedicated the first week in May, was almost entirely destroyed by an explosion on the very day in which it was to have been dedicated. THE NEW UNITY extends its

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I have an Ice Cream Freezer that will freeze cream perfectly in one minute; as it is such a wonder a crowd will always be around, so anyone can make from five to six dollars a day selling cream, and from ten to twenty dollars a day selling Freezers, as people will always buy an article when it is demonstrated that they can make money by so doing. The cream is frozen instantly and is smooth and free from lumps. I have done so well myself and have friends succeeding so well that I felt it my duty to let others know of this opportunity, as I feel confident that any person in any locality can make money, as any person can sell cream and the Freezer sells itself. J. F. Casey & Co., 1143 St. Charles St., St. Louis, Mo., will mail you complete instructions and will employ you on salary if you can give them your whole time.

ON THE SOFA

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sympathy to the congregation that has met with this severe trial and disappointment. * * * James Levi, Esq., has donated to the Hebrew Union College at CINCINNATI, the complete series of Appleton's Scientific Library. It consists of sixty volumes. * * * At the Republican State Convention of Women, which met at Springfield, April 28, Mrs. Augusta Levi of Chicago was elected member at large of the Women's State Central Committee. This is the first instance where a Jewish woman has been elected to an office of this nature. The committee is composed of the leading women of the state. * * * At the East LONDON Synagogue, Mr. A. S. Adler, only son of the Chief Rabbi, delivered his maiden address at a children's service. He is a pupil at Jews' College. * * * Work upon the Jewish Publication Society's new Bible has actively begun. It will be several years before it will be completed.

UNITARIAN.—Rev. Joseph Osgood, D. D., has been minister of the First Parish Unitarian Church of COHASSET, MASS., for nearly fifty-four years. Advancing years now render imperative his retirement from active parish work, and an assistant will be appointed to share the duties with him. * * * A correspondent from Manchester, ENGLAND, writes: "The Unitarian outlook, generally speaking, is very encouraging; signs of growth and re-awakening to life are manifest on all hands." * * * The Rev. Charles Peach, late of Norwich, has commenced his new pastorate at Upper Brook Street as successor to the Rev. C. J. Street, M. A. He has had a cordial greeting from old friends and new. * * * The DENVER Church is looking up under the charge of the Rev. David N. Utter. * * * The church at BROCKTON, MASS., to which the Rev. Rush R. Shippen went last November, has already outgrown its seating capacity, and an addition is being made. Mr. Shippen was for fourteen years minister of the Washington Church. * * * The twelfth session of the Pacific Unitarian Conference, beginning April 22, was held in ALAMEDA. At the close of the conference a large congregation gathered to witness the ordination of Mrs. Sarah Pratt Carr. Rev. Geo. B. Allen read the scriptures, Mrs. Eliza T. Wilkes offered prayer, Rev. Nicolas Shultz offered the right hand of fellowship, and Rev. Charles W. Wendte made the ordination address and charge. The ceremony was simple, but impressive. At its conclusion Sheldon G. Kellogg, Esq., of San Francisco, made an excellent address on Unitarian fellowship.

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Old and New.

A remarkable relic of the last Catholic bishop of Iceland has recently been discovered in that country by a Jesuit missionary. It is a cope with figures of saints wonderfully embroidered in gold on a groundwork of red silk, all in the most exquisitely artistic taste. It was sent by the pope, in the year 1550 or thereabouts, to Jan Areson, the last martyred Catholic bishop of Iceland.

A little girl in a Chicago church, according to *The Interior*, of that city, has made a valuable contribution to the new woman literature. She told her mamma the story of Adam and Eve. "Dod, he made Adam, and he put him in a big garden, an' Adam he was so, so lonesome; 'n then he putted him to sleep, he did; 'n then he took out his brains and made a woman of the brains, 'n then Adam, he wasn't lonesome no more."

In a pleasant, social little Kentucky town, not long ago, a new minister arrived. Fervent in his mission against the world, the flesh and the evil one, and not duly considering the points of his compass, he delivered from his pulpit the first Sunday a tirade against card-playing. On Monday the wealthiest member of his flock called on him and said:

"Oh, dear Brother Parker, your sermon was very unwise. You will offend half your people if you talk against cards. We are just a little quiet community all by ourselves here, and we play cards whenever we want to. Don't say anything more about card-playing."

So the next Sunday the new preacher launched out on dancing. Again the wealthy member visited him to say that his church people had always danced all they wanted to, and he must not say anything more against dancing. The evil of horse-racing was his subject the following Sunday, and this brought the rich member to him in great distress of mind.

"Great goodness, Brother Parker! this is one of the finest horse sections in the state. You are beside yourself when you try to put down horse-racing."

"Well," said the despondent preacher, "if you say so I'll have to let these evils alone. Next Sunday I'll abuse the Jews."

"All right," remarked the wealthy member, "but don't overlook the fact that I'm the only Jew in your congregation."—*Louisville Courier Journal*.

The bidding of God, O Muse, obey!
Fear not insult, ask not crown,
Praise and blame take with indifference,
And dispute not with the fool.
—Pushkin.

Snow o'er the darkening moorlands,
Flakes fill the quiet air,
Drifts in the forest's hollows
And a soft mask everywhere.

The nearest twig on the pine-tree
Looks blue through the whitening sky,
And the clinging beech-leaves rustle
Though never a wind goes by.

But there's red on the wildrose berries
And red in the lovely glow
On the cheeks of the child beside me
That once were pale, like snow.

—T. W. Higginson.

"All mine is thine," the sky-soul saith;
"The wealth I am, must thou become:
Richer and richer, breath by breath—
Immortal gain, immortal room!"

And since all his
Mine also is,
Life's gift outruns my fancies far,
And drowns the dream
In larger stream,
As morning drinks the morning-star.

—D. A. Wasson.

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